

praise may genuine prosperity be (the
reward of

Mm) who offers thee laudation.

Vargaxxix. 6. Else up, S'ATAKEATU, for our
defence in this
conflict. We will talk together in
other matters.

7. On every occasion, in every
engagement, we
invoke, as Mends, the most powerful I^BHA, for
our
defence,

8. If he hear our invocation, let him,
indeed₃
come to us, with numerous bounties,
and with
(abundant) food.

9. I invoke the man (!NDRA,) who
visits, many
worshippers, from his ancient dwelling-place,—
thee,
INDSA, whom my father formerly invoked.

10. "We implore thee, as our friend,
who art
preferred and invoked by all, (to be
favourable) to
thy worshippers, protector of dwellings.

H- Drinker of the *Soma* juice, wielder
of the
thunderbolt, O friend, (bestow upon) us,
thy friends^
and drinkers of the '*Soma* juice,
(abundance of cows)
with projecting jaws.¹¹

10. 'So- be it. drinker of the *Soma*
juice,, wielder
of the thunderbolt, our friend, that thou wilt
do,
through thy favour, whatever we desire.

11. So₅ HJNOJRA, rejoicing along with us,
We may
have (abundant food); and cows may be ours,
robust,
and -rich in milk, with which we may be happy,

^a The expression in the text is *s-iprinmdm*, gen. plnr. of the feminine *sijprin'i*, having a nose or a jaw. It cannot, therefore, refer to the previous nouns in the gen. plur., *somapdvndm* and *sakhi-ndm*, which are inasc.; and the Scholiast, therefore, supplies *gavdm*, of cows, and adds *samukah*, a multitude, or herd.